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# OUR SUNDAY VISITOR

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## The Virgin Birth in Keeping With God's Sanctity and Dignity

A SHORT CHAT—by the Editor.

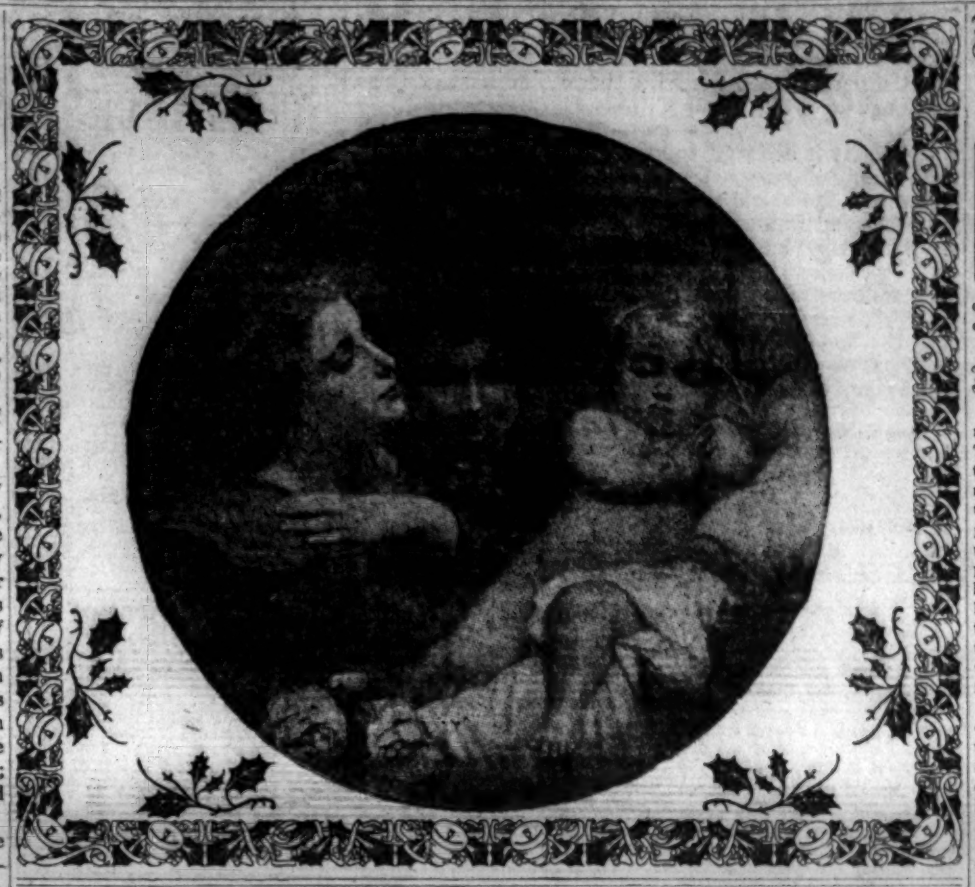
"ACCEPTANCE of the virgin birth is no essential to Christian belief and there may be an open mind on the exact method of the Incarnation. . . . The Nicene Creed was the result of three hundred long years of thought and discussion by men who were the descendants of the Greek philosophers, and of necessity thought and wrote as Greeks and for Greeks. They interpreted Christ in terms of philosophy and metaphysics rather than in terms of character. . . . One question which I submit must be an open question is as to the exact method, as well as the exact definition, of the Incarnation."—Dr. Symonds, Vicar of Christ Church (Anglican) Montreal, Canada.

That any one who pretends to regard the Bible as the Rule of Faith can declare that "acceptance of the Virgin Birth is not essential to Christian belief" is incomprehensible.

The Virgin Birth is not only specifically stated in the New Testament, but foretold in the Old. In the Book of Isaias (VII, 14) we read "A *virgin* shall conceive and bear a son and His name shall be called Emmanuel." St. Matthew (I, 23) quotes this very prophecy in connection with his account of the Nativity of Our Lord. In the eighteenth verse of the same Chapter he declares that Mary became the Mother of Jesus *through the operation of the Holy Ghost*. St. Luke's narrative (I, 26-35) is as plain as words could state it. He declares that Almighty God sent an angel from Heaven to a *virgin* whose name was Mary; he relates the angel's message and Mary's answer. To the virgin's question "How shall it be?" the angel replies "The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee; and therefore the Holy which shall be born of thee shall be called the Son of God."

The Apostles' Creed, which, to say the least, expresses the belief of the golden era of Christianity, enforces this point of belief on all Christians: "Who was conceived of the Holy Ghost, born of the *Virgin Mary*." The Nicene Creed, formulated at the Council of Nice in the year 325, re-stated this Article of Faith in these words: "Who for us men, and for our salvation, came down from Heaven and was incarnate by the Holy Ghost, *of the Virgin Mary;* and was made man." The Episcopalians acknowledge the authority of the first four General Councils of the Church as expressive of the Divine Mind. The Council of Ephesus in the fifth century reiterated this point of Christian belief.

The Virgin Birth is not as difficult of belief as is the Incarnation itself irrespective of the manner. The Virgin Birth is certainly more in keeping with God's dignity and sanctity than any other mode of the Incarnation we could conceive of. But whether it be difficult to accept or not, the Christian must bow to the revelation of God or stand condemned. Every truly Christian heart loves to think of the birth of Jesus through the direct operation of the Holy Ghost.



## The Story Which Has Been Repeated Annually For Nineteen Centuries is Still Full of Interest.

THE FIRST CHRISTMAS MORN.

AUGUSTUS had received from the senate the renewal of his imperial office for ten years. He had reached the end of the first five, and had numbered the Roman citizens, even in those towns which had civil rights, as Antioch, Berytus in Syria, and Tarsus in Cilicia. For the third time the doors of the temple of Janus had been closed; never had there been more complete and universal peace in the empire.

The master of the world took advantage of this, made his inventory like any wealthy proprietor, and, as a wise farmer or steward, measured his lands, numbered his subjects, and allies, regulated the calendar, and noted his revenues in an account book, some fragments of which are still extant. He ordered a census of all the inhabitants of the provinces and of allied or vassal kingdoms; Judea, under the rule of Herod, was subject to this imperial edict.

An order was given to all the Jews to enroll themselves, each in his own city, and to take an oath of fidelity to Caesar and the King. This was the occasion of the journey of Joseph and Mary to Bethlehem, as Joseph belonged to this little town, and legally had to be enrolled there. No doubt both saw the finger of God in the unexpected decree which took them to the very place, where, according to the prophets, the Savior of Israel should be born.

The distance from Nazareth to Bethlehem is three or four days' journey, taking the direct road across the plain of Jezreel, the mountains of Samaria and Judaea, by Ginaea, Bethulia, Sichem, Lebonah, Bethel, Tel-el-Ful, Jerusalem, and the plain of Rephaim. It was the constant caravan route; ordinary people traveled on foot, but it is rare in Judea not to find an ass with each family; the indefatigable and docile animal lives on little, it is at once the hackney and the beast of burden for the poor.

Bethlehem lies two leagues to the south of Jerusalem, above the plain of Rephaim, in the very heart of the mountains of Judea. It occupies the summit of two hills, joined one to the other in form of a crescent; deep valleys isolate it on all sides.

Such is the little country which saw the birth of David, and to which his descendants were now hastening. The houses were full of people, the village khan, or inn, was full. When Mary and Joseph came, there was no room for them. They had to find shelter in a neighboring cave, one of the hollows so often found in Palestine, half way up the side of a chalk hill. This was called the manger, or stable; it was at the extremity of the place, on the point looking towards Hebron, and was used as a shelter for cattle. Here the two homeless travelers betook themselves, and in that mean place was born the son of David, Whom the angel had announced to His Mother as the Holy One, the Son of God, the Savior, and the heir of an eternal throne. This fact, the most important in history, is related by the evangelist in a few simple and sublime words as if he were speaking of the lowest of the Bethlehemites.

"And so it was that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes and laid him in a manger; because there was no room for them in the inn."

She who had conceived as a virgin brought forth as a virgin; the Gospel implies that she did not know either the weakness or the prostration of our mothers. She herself received the child and laid him to rest in the make-shift cradle. Christian faith kneels forever before this woman and the child upon her breast; it has learned, in gazing on them, gentleness, poverty and sacrifice; it has constructed ever new visions of that ineffable scene, without tiring, and without exhausting its beauty, its power or its charm.

The little town lay asleep unsuspecting the birth of Him, Who, rather than David, was to render it immortal. But the Spirit of God was fully poured out on this cave and the neglected cradle; and was to draw thither the elect.

At the foot of Bethlehem, a little beyond Beit-Saour, in the very plain where Boaz once had fields of wheat and barley, and where Ruth had come to glean, shepherds were keeping their flocks. Shepherds, in the East, represent the lowest class of the agricultural population; they are the servants of servants. The farmer does no work; he has his laborers, workmen, and shepherds. They may be seen at the present day, their head covered with a long black veil, a sheepskin on their shoulders, their feet either naked or shod with sandals, a staff of oak or sycamore in their hand, and they watch from dark to dawn, seated on some rock, round large fires. The earth, sown later in the year, is covered, from the first rains, with grass and flowers, and the flocks live on this early herbage.

While the shepherds of Beit-Saour watched their flocks by night, "Lo, the angel of the Lord came upon them and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace to men of good will."

"And it came to pass, as the angels were gone away from them into Heaven, the shepherds said one to another, Let us now go over unto Bethlehem, and see this thing which has come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the Babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning the child."

Simple souls whom God enlightens see far; they foresee what the sages with all their philosophy are unable to understand. Faith alone knows God and His designs; if reason discusses them they escape and blind it; if it determine to bend them to its own needs and narrow formulae, it results often in denying them, and generally in disfiguring or minimizing them.

## The Incarnation of the Son of God is More Than a Fact; It is a Cause

Father Campbell.

THE Nativity of Our Lord and Savior Jesus Christ is not only the centralizing point of all human chronology It is more than a fact, it is a cause. Every other event is inextricably bound up in it, all the past was a preparation for it, all the future refers back to it, so that it is impossible to know where we stand with regard to the occurrences of ancient or modern history except by taking the Nativity of Christ as the starting-point of our computations. Thus the great overlords of Assyria and Babylonia scorned to chronicle any event except by stamping a record in clay that, during such or such a year of their reign, they built a city or waged a war or overthrew a king. Egypt counted its age by its dynasties which were multiplied indefinitely until they faded into the clouds and mists of mythology. The intellectual Greeks computed time by their Olympian Games, and the Romans took as the beginning of history the building of their city, which they fancied was immortal; but Assyrian kings and Egyptian dynasties and Olympian Games are in the discard now, and there is no other way of measuring time except by the four letters B. C. and A. D., "Before Christ" and "The Year of the Lord."

France once attempted to expunge them from the calendar and started anew with "The Year of the Republic," but the folly was brief; then science sought to deny the facts of the creation, the fall, and the redemption of mankind, by multiplying the centuries, the ages, the eras, the epochs, and the aeons of the world's evolution; but in doing so it only magnified the glory of Him who is "the Alpha and the Omega," "the Beginning and the End of all things."

So also for the future. No one knows how long the earth will last, but we do know, for He has told us, that when time is no more and when the earth is rolled up like a scroll, there will come the Day of the Lord whose Kingdom is for everlasting. Hence, whether they will it or not, pagans and Jews and atheists and unbelievers as well as Christians can never speak of the grandest or the obscurest events of human history without proclaiming the Nativity of Jesus Christ, and realizing St. Paul's

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## The Almighty Power and the Wonderful Wisdom of God Taught by the Vast Planetary System

Pittsburgh Chronicle Telegraph, Dec. 4, 1919.

"As the shepherds watched their flocks by night, away back in patriarchal and later times, they naturally gave much thought to contemplation of the stars. And, naturally, they regarded these stars as lights set in the firmament for the glory of God and the delectation of man. Thus it was that David was impelled to say: 'The Heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge.'

"Then came the astrologers, with their interpretations of the supposed influences of the stars upon the destinies of men. And then came Galileo with his telescope, and the knowledge that the stars are suns and planets following their orderly courses through the vastness of space. Since then the science of astronomy has reached the stage of perfection that enables the foretelling, to the fraction of a minute, of eclipses of the sun and the moon, occultations of planets, the reappearance of comets, and the other phenomena of the Heavens.

"And now comes an event long looked forward to with deep interest by astronomers—the apparent grouping together in the morning skies of six of the planets, Mercury, Mars, Venus, Jupiter, Saturn and Neptune. An apparent gathering of worlds, as far as unassisted human vision is concerned, but really separated by inconceivable distances. As is always the case when anything of an unusual nature is about to occur, 'somebody' has predicted dire results on or about the 17th of this month, an immense 'spot' on the sun, or something else, but from astronomical scientists comes the assurance that while this planetary grouping is unusual, it is by no means unprecedented. Many times in the past similar groupings have taken place without any remarkable results, and there is no reason to expect anything out of the ordinary this time. In brief, our world, and the other worlds in our planetary system, will go on in the even tenor of their way, and puny man will continue to vex himself with the problems of daily life that are ever with us.

## With the Angels We Sing "Glory to God in the Highest"

(By Rev. B. X. O'Reilly.)

ALL hearts are centered on the great festival of Christmas. The children are looking forward to it with anxious little hearts for it is above all else the feast of children. The old grow young again on Christmas Day and share with the little ones the joys of innocent childhood. The rich find motive and inspiration to enjoy the sweetest pleasure of contributing to the happiness of others, while the poor cheerfully accept the bounty of the rich because it is given in the Name of the Christ Child. In memory the exile revisits the home and altars of his youth, and filled with the spirit of the day finds happiness at the Crib of Bethlehem.

The first official designation of this day as the feast of Christmas comes from Pope Julius I, in the early part of the fourth century, who in answer to a letter from Saint Cyril of Jerusalem assigns December 25th as the true date of the Nativity of Christ.

In the fourth century Saint Chrysostom writes: "But our Lord was born in the month of December and they call it the Birthday of the Unconquered. Who indeed is so unconquered as our Lord?"

While authorities differ and argue, the common opinion held today is that the Conception took place on the 25th of March, which would set the date of Christmas as we now have it. The literature of Christmas liturgy and custom is interesting. Everything connected with the great feast appeals to the best Christian sentiment. The discussion of the true date of Christ's birth, the beginnings of the Festival and the gradual growth of the beautiful liturgy and ceremony concerning it have attracted saints and scholars, but when the day comes all academic discussion is forgotten. On this day we celebrate the gladdest festival of all the year. For us it means:

"The Word was made Flesh and dwelt amongst us, and we saw His glory, the glory, as it were, of the only begotten of the Father, full of grace and truth." "Jesus Christ, being in the form of God, thought it no robbery to be equal to God, but emptied Himself, taking the form of a servant; being made to the likeness of man, and in fashion being found as a man. He humbled Himself, becoming obedient unto death, even the death of the Cross. For which God hath also exalted Him, and hath given Him a Name, which is above all names." It calls to mind that He, Who existed from all Eternity, Who said, "I am the First and the Last, and behold I live forever

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## Reflections on the Nativity Taken From Writings Centuries Old

THE great mystery which is the object of the joyful Christmas solemnity implies the completion before the world of the eternal design of God, that in the fulness of time He would send His only-begotten Son for the redemption of mankind.

Every Christian reader knows of this beautiful mystery and the many sublime expressions that have been uttered regarding it. Much indeed has been said and written, and far better than we could hope to speak. Realizing how difficult it would be for us to give expression to new thoughts and sentiments, we have deemed it more acceptable to our readers to lay before them a few extracts from some of the Fathers of the Church:

### Jesus Son of God and Son of Mary—St. Augustine

"In the beginning of the world God made man to His image and likeness. Today the reverse takes place: God takes to Himself the image and likeness of man. In order to partake of the forbidden fruit, the first man, imprudently weak, and urged on by an unfortunate ambition, sought to appropriate the divinity of the Lord, hearkening to the serpent: "You will be like gods." Let us acknowledge the wonderful goodness of God, our tender Father. Man in his pride wished to be God: God in His mercy is made man.

"Let all anxiety cease; for Christ, our true security, has come. Let all weakness be at an end, today the Savior has appeared. Let wars and dissensions be no more, for today the Prince of Peace has come down from Heaven. Let all bitterness be removed, today the Heavens shed their sweetness over the earth. Let death fly, for life today is given us from on high. Today angels sing upon earth, archangels are glad, prophets are glorified, the saints are called, the wicked tremble, the good rejoice, the blind see, the deaf hear, the lame walk, the lepers are cleansed, the sorrowful are made glad, the sick are restored to health, and the dead rise again. Satan alone, and all his demons with him, tremble, because the human race is restored by the defeat of Satan.

"Let my lips proclaim the praises of the Lord, by Whom all things were made, and Who is Himself made Flesh in the midst of His creatures. The mysterious figures of the past are now realized, the oracles of the prophets are fulfilled, the wonders of nature are revealed, the torrents of graces flow afresh, because Jesus Christ, the Son of the living God, is born in Bethlehem of Juda. We see the bush burning without being consumed, the rod of Aaron blossoming and bearing its fruit. We see the King of kings, the invisible bread under the form of visible bread, the heavenly food, the blessed nourishment, the bread of eternal life, the pledge of our redemption, the saving Victim whom we receive with all love into our souls.

"Oh, how great the wonders our good God has wrought for our sakes! How great has been His love for us! For it is God Himself who is made man, the Creator who is made a creature. He has loved us to take us to Himself; He has humbled Himself to raise us up to Him; He has annihilated Himself to give us His power.

"The Son of God is made man for the redemption of man—that from Him as man might come the price of the redemption of the human race,—that the remedy might be found where the malady had been contracted. But as man was to be delivered from corruption, the remedy and the price of redemption should be incorruptible. Mary was chosen as Mother, predestined before all creatures, filled with all grace, all virtue, all holiness, to the end that of a Mother most pure might be born the Son infinitely pure. And as in Heaven the Son has a Father immortal and eternal, so on earth He has a Mother exempt from all corruption. As in Heaven the Son is like the Father, so on earth, the Son, according to the flesh, is like the Mother. In Heaven He is eternal and immense with the Father; on earth, like the Mother, He is in time and full of all meekness. In Heaven with the Father He is supreme and eternal; on earth with the Mother, as He lies in His Crib, He appears humble and mortal. In Heaven He is the image of the Father, on earth He is the Son of Mary.

"Mary, the Virgin Mother, brings forth today the Author of grace. She is the Mother and Sovereign of the universe; she remains a virgin as she gives birth today to her Son. The sun begets the Sun; the creature gives birth to the Creator. She is His child and she is His Mother.

### Only A God Could Redeem—St. Fulgentius.

"God is born of man in order that man may be born of God. The first nativity of Christ, the Son of God, is of God; the second is of man. Our first birth is of man, the second is of God. And because God is made man He has given us, in our birth through baptism, the spirit of adoption. In His first nativity He belongs not to human nature; by His second nativity, being man through love for us, we become through grace what we were not by nature. For God in becoming man has brought us grace, that we may be made partakers of the divine nature through the Word made Flesh. And the Son of God becomes the Son of man that He may give, as the Evangelist St. John says, to as many as receive Him the power to be made the sons of God, to them that believe in His name; who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

"But if the only-begotten Son, born of the Father by a birth eternal, had not in His infinite goodness undergone a second nativity for the sanctification of humanity, man, conceived in iniquity, would never have been delivered from the chains of his first nativity. The living Word of God, His eternal life with the Father remaining unchanged, is born according to the flesh, in order to die for the good of mortals. For if the God of truth and life eternal had not become true man, He could not have suffered death; and if the same Man who suffered death were not true God and life eternal, He could not have conquered death. He alone who is both God and man can destroy death by His own death."

### Christians! Realize Your Dignity—St. Leo.

"On this day our Savior is born; let us rejoice, for there should be no sadness where life appears. This life removes all fear and gives us the joy of a promised eternity. This day should be a day of joy to all, because our Lord, the destroyer of sin and death, has come to deliver us. Let saints rejoice, because grace and perseverance are secured to them; let sinners rejoice, because pardon has been purchased for them; let the Gentiles be filled with confidence, for they are called to eternal life. The Son of God—in the fulness of time which He Himself in the inscrutable designs of His infinite wisdom had determined—took human nature to reconcile man with his Creator, in order that the demon, the author of death, might be vanquished by that which he had caused.

"Therefore, let men return thanks to God the Father, through His Son, in the unity of the Holy Ghost, who, in His great mercy and love for us, hath taken pity upon us, and caused us, when we were dead in sin, to be born again in Jesus Christ, that we might become in Him a new creature. Let us, then, put off the old man and his works, and, having been admitted to a participation in the generation of Jesus Christ, let us renounce the works of the flesh. Realize, O Christian, thy dignity, and, being now a partaker in the divine nature, seek not to return to the baseness of thy former life.

### God Underwent No Change—St. Basil.

"God is upon earth; God converses with men. He does not make known His presence by fire or thunder or burning mountain, or by wind or cold terrifying man by His power; but He is in the midst of them really and corporeally, speaking and conversing with them. The Divinity is in the flesh in the same manner as fire is in the heated iron, by participation. For the fire does not follow the iron, but remaining in its place, it communicates its power to the iron; and though it communicates itself entirely, it does not thereby lose anything of its nature or strength. So too the Divine Word suffered no change when He took our humanity. The Word was made Flesh, but He did not leave Heaven, which had been His abode, though the earth received Him to its bosom."

### Christ's Threefold Birth—Albertus Magnus.

"The nativity of Jesus Christ is threefold: the first is divine, from the Eternal Father; the second is human of the Virgin Mary; the third is spiritual, by grace in the soul. His generation of the Father is from eternity and knows no end; He was born once of the Mother; He is born many times in the soul. 'He who doth the will of My Father who is in Heaven, he is My brother and My sister and My mother.'

"His nativity was gratuitous, for it was not due to our merits; it was

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# Children's School and Playground

CALENDAR FOR THIS WEEK.

14 S. St. Nicasius.
15 M. St. Christina.
16 T. St. Eusebius.
17 W. Ember Day.—St. Olympias.
18 T. St. Gatian.
19 F. Ember Day.—St. Nemesion.
20 S. Ember Day.—St. Philogonius.

*Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.*

*What is the fourth Commandment?*

*Why should children obey their parents?*

*What blessings does God promise to obedient children?*

*What duties have parents towards their children?*

## Catechetical Instructions

By Rev. R. E. K.

Christ conferred other marks of distinction upon St. Peter. Thus, for example, He changed his name from Simon to Peter in order to show his office as head of the Church. Moreover, St. Peter was chosen by Christ to be with Him on special occasions when only a few of the Apostles were selected. When Christ was transfigured on Mt. Thabor, St. Peter was there with James and John. He was taken with the two other Apostles to the gate of the Garden of Olives. Christ appeared to St. Peter after His Resurrection before appearing to the other Apostles, as we learn from the Gospel of St. Luke.

Moreover, we know that St. Peter really acted as the head of the Apostles. He it was who spoke in the name of the Apostles and who received the converts, both Jewish and Gentile, into the Church on that first Pentecost Sunday. The miracle which he performed is the first recorded of any of the Apostles. After the Ascension of Christ He called the Apostles together and informed them that it was necessary to elect some one in the place of him who had proved a traitor. We find St. Peter generously defending the Apostles before the Tribunal of the Jews. Again, in the list of the Apostles, which is given in the Gospels of St. Matthew and St. Mark, and in the Acts of the Apostles, St. Peter's name is mentioned first. St. Paul, in his letter to the Galatians, tells us that he thought it his duty to present himself to St. Peter. The only reason that we can account for this special honor being shown to St. Peter is the fact that our Divine Savior Himself singled out St. Peter for special honors and conferred upon him the right to rule over the other Apostles. Many Protestant historians attempt to explain the power of the Pope at Rome by saying that this Primacy was merely assumed and is an outgrowth of the power which naturally came to one living in Rome, which was the mistress of the world. They choose to ignore Christ's commission and believe that the ruling power of the Holy Father in Rome is one that has been assumed by him. However, the texts of Sacred Scripture which we have alluded to and which clearly show that Christ singled St. Peter out in a special way and gave to him powers and privileges which he did not confer upon the other Apostles, amply prove that St. Peter received the Primacy which the Pope of Rome exercises today over the faithful and over the clergy, who teach the faithful.

### THE HONEST SNOW-MAN.

My Snow-Man looked so cold and white
He was a pitiful sight to see
I wanted to ask him in for the night
And give him cake and a cup of tea
Of course I couldn't ask him in
Because we hadn't an extra bed
So I took out the tea and a hat of dad's
And put the hat right on his head.
In the morning when I went out to play
What do you s'pose I found?
My honest Snow-Man had stolen away
But he'd left dad's hat on the ground!

—Harriet Putnam.

## The Romance of Labor

*--by One From the Toiling Ranks*

(Continued from Page One)

There must be more understanding, there must be more of amicable cooperation. Conscience is stern, we must be cancer-free. Those who deliberately violate the fundamental laws of authority must be taken to needed task for their shortcomings. There is no need for the loneliness and isolation of the soul, the remaining faith in our hearts must not be crushed. The depravity of some human hearts is monstrous in the extreme—the human nature and the human happiness of the derelict in life's army of toilers must not be neglected.

Corrupting influence will cease with proper environment. There must be more of tenderness and melting of the human heart, for bear in mind that even a tortoise will come out of its shell. The mother love directs the child to obey, but unfortunately this child will persist in associating with others not so well trained, and as a consequence that child soon loses respect for discipline. This bad failing streak is later carried out into the maws of the industrial world and causes the loss of sterling respect so necessary to us all.

The new era is being molded. Bring all men to a stern realization of their bounden duty. Teach the finer qualities of justice and right. The welfare of the human race is concerned. Apply the eternal principle of love. The dignity of the citizen of our country must be upheld. The welfare of each individual must receive the earnest consideration of the superior who is responsible for his uplift in society. We must one and all respond with a hearty will to the mammoth task that confronts us. There is a crying demand for men of sound judgment and clear intellect. Masterful diplomacy is a brilliant eradicator of industrial stagnation. Opposition, though it be tremendous, must be downed, and a permanent structure must arise from its ashes, based on good sound common sense with genuine respect for law and authority.

Elevate your mind to a fundamental set of higher ideals, let your heart direct the working force of your body—be then careful and do not contaminate that heart. No proxies can be accepted, for you must do your part. You are fortunate indeed to be living in an age of such brilliant promises, and that age expects more of you than just simple sleep.

UNCLE SAM WANTS YOU.
Thousands men-women wanted for census positions. $1100 to $1800. Examinations everywhere Jan. 7. Write immediately to Franklin Institute, Dept. N178, Rochester, N. Y., for list positions open.—Adv.

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HEED THE CALL.
Boys and Young Men who desire to become Brothers and share in the work of saving souls, may receive full particulars by addressing:
THE BROTHERS OF HOLY CROSS,
Box 393 Sacred Heart College, Watertown, Wis.

## Americans Are Well Fed, But Do Not Receive Nourishment

(Continued from Page One)

Numerous instances are on record indicating that a deficiency of iron, phosphorus, potassium, calcium and the other mineral salts, colloids, and vitamines always found with these salts in unmanipulated milk, butter fat, whole cereals, fresh vegetables, greens, and fruits, leads to numerous forms of physical disorder in which "heart trouble" is one of the constant factors.

Many cases are on record proving that where offsetting foods are entirely missing from a refined food diet, the heart becomes involved in from forty to sixty days.

Many other instances are on record showing that where "offsetting" foods are consumed to an extent sufficient to retard the progress of mineral starvation, the development of the disease is delayed accordingly.

(To be continued)

The articles which Alfred McCann has hitherto written for OUR SUNDAY VISITOR, as well as the ones to follow, have just been published in book form. They contain invaluable information. Order from us at $2.15. postpaid.

## Contributions To Our Funds

The following amounts were contributed to the different funds from November 27th to December 4th:

| | | |
|---|---|---|
| For ... of Priests for Poor Dioceses | $ | Total—$4915 75 |
| For the above Propaganda in Newly Places | 7 25 | Total— 4195 88 |
| For Colossal Statue of Christ at Washington | 1 00 | Total— 2348 57 |
| For Foreign Missions | 5 00 | Total— 1261 25 |
| For our Sunday Visitor Building Fund | 72 25 | Total— 1256 09 |
| For National Shrine | 1 00 | Total— 434 22 |
| For Mexican Schools | | Total— 151 20 |
| For Home Mission Seminary | | Total— 86 95 |

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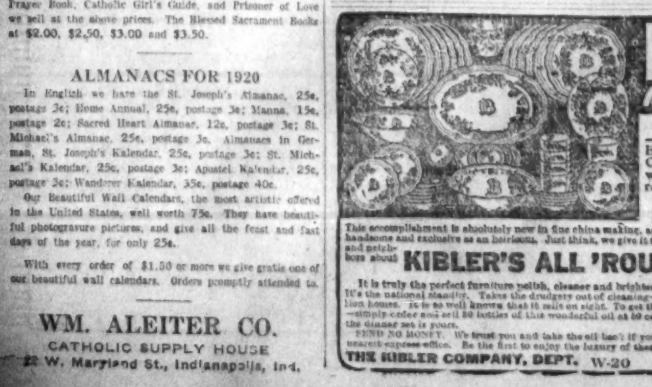

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# After Dinner Story

## Max of the North

By Magnus A. Bruce.

(Continued)

CHAPTER THIRTEEN.

New Springs.

"Chuck, Chuck," repeated Max to himself. Then looking at Doree, he asked, "Do you know where this girl is now residing?"

"No, Max, I don't know. She remained at the Convent only during my first year. Report said she was completing her course in another school."

Certain words of a silent vow had recurred to Max Gilbert's memory "Who befriends this sister, shall also be my friend, and shall never ask aught of me in vain!" A new zest was given to his life, as he dwelt on the probability of some day discovering this benefactor. Never before had he heard of so disinterested a friendship as this noble girl had lavished upon his own darling sister; in beautiful panorama he pictured those actions of lavish kindness within the academy walls. As deeply as the rehearsal of private grief had hurt him so anxiously did his heart now cry out, desiring to know more of this high-minded young woman. As a brother of Doree, he must put forth every effort to find her.

Again he repeated the vow, "Who befriends her shall be my friend and shall never ask aught of me in vain."

In the meantime, Doree was contracting her eyebrows in the endeavor to recall the name of her kind friend. "I recall something," she said half to herself. "Aylesworth is not her present name."

"How can that be?" interrupted Max, interestedly.

"Just wait, just wait," begged Doree, "it's all coming back now.—Yes, I remember; there had been some financial troubles, so her mother had whimsically registered the girl under her own family name. Yes, I remember, the mother was a very dignified English lady. However, the name 'Chuck' superseded all others and became so popular that most of us indeed never tried to remember either family name." Again Doree studied the design in the carpet for inspiration. "'Chuck! Chuck!' but what was her first name?" she asked herself.

"Why not go over a few names?" suggested Max, who was ever more anxious to discover the name.

Then to give her time for reflection he thought he would satisfy himself on his second question.

"Doree, did you know a young lady in that academy named Flavia Chester?"

He was in no manner prepared for his sister's next move. She leaped to her feet, while her young eyes glowed with joy and intelligence. "That's the name, Max; that's the girl," she almost screamed. "Flavia Chester is that great friend I was telling you about. Do you know her, Max? Where is she? How did you come to know her?"

His hand grasped her arm in restraint. "Doree, can it be?" he whispered hoarsely. And what a world of thought arose in his mind at this discovery. That Flavia Chester, of all women, should enter his very home in this irresistible manner! That the being whom business strife had taken so far away from him, should at one time have placed him under such great obligations! Suddenly she had become a living, throbbing reality that would forever take up his gratitude and intensest interest. The dream of the drawing room was now his best friend, a friend so very far away; and she lived in a home closed to him probably forever; any meeting in the future would ever have to happen by mere chance. Again his thoughts flowed into more pleasant channels. She had first interested him with her beauty of body and mind, but now what a beautuous soul was revealed to him! Now indeed he seemed to have always known her; far up on the river he had seen her as a girl; at the ball he beheld her as an accomplished young woman; now he knew her very soul —

"Why don't you speak?" asked Doree distractedly, as she noticed the tense and surprised look upon his face.

"Come, sit on the arm of my chair, Doree," he spoke feelingly. Then putting his arm about her slender waist, he briefly told her of his acquaintance with Flavia Chester, of the meeting in the woods, of the incident at the ball.

Doree seemed to live in fairyland during the narration of this strange tale, and like a fairy she interrupted the speaker with a hundred sweet questions.

"And why didn't I know that she was living in Ottawa?" asked Doree.

"Because she has spent very little of her time in the city; nearly a whole year was taken up by a journey abroad, while frequent visits since to friends in Albany can further answer your question."

"I'll see her tomorrow," babbled Doree, enthusiastically. Then the knowledge of the enmity between Adrian Chester and her brother dawned upon her. "Do you think I should go, Max?" she reflected with grave concern.

"Yes, go, Doree," he responded. "I know your fears, but this battle is between men and should in no instance mar your friendship with Flavia Chester. Yes, go, Doree," he repeated meekly, as his thoughts again reverted to the strange vow which now bound him to the beautiful young woman.

Max glanced at his watch, then rose to his feet. With this he raised the golden-haired lass in his strong arms and kissed her. "You're a good dear sister," he murmured tenderly.

CHAPTER FOURTEEN.

Revenge Thwarted. Lends But Greater Fire to the Flame.

The capital city of the Dominion was in the grip of a January storm. The winds shrieked and howled as they gained momentum with each step. Laden with bristles, and snow that it had powdered to the finest particles, this northern blast shivering itself from its long sweep down the icy river, fell upon the stately city, and with its hoary fleece, soon covered every spire, every mansion, and every hamlet. Already in the early hours had the capital surrendered to the irresistible onslaught, till at last the winds as if satisfied with their conquest subsided slightly, and swept now through the streets with a low sobbing and wailing sound.

In the third room from the street in that marble building which evoked the admiration of every sight-seer, sat the manager of the "Western World." The general idea of this private office was in full keeping with the classical elegance that predominated throughout the whole structure; it was airy but not to the detriment of coziness; two large glazed windows, curtained with some light, fluffy material softened the winter light that fell generously about the busy manager.

He addressed another letter, blotted it, put a stamp on the corner, then placing it with a large collection of similar correspondence, he slowly leaned back in the comfortable office chair. The wall directly before him was covered with a large glass bookcase, which reached from the floor to the ceiling. But Max Gilbert, with his hands clasped behind his head, was so absorbed with present thought, that it is doubtful whether his eyes saw the volumes.

(To be continued.)

*MAX OF THE NORTH, in book form. May be procured from Our Sunday Visitor. Price $1.00.

### THE WELCOME.

The sound of Church bells rich and clear
Ring out their welcome year on year,
And once again His birth renew
For all mankind to pay homage to.
And neath the altar's cradle light
We see again on Christmas night, the Manger.
Where little Lord Jesus came to say
In the heart of man—that Christmas day;
Who ask him, saying King of light—
Guide us safe through earth's dark night
When "That Day"—no man doth know
That we thy children are called to go;
Give us O Lord Thy holy grace
That we may meet you face to face
And dwell with you in ecstacy
Oh Sacred Heart for eternity!

—Margaret M. Gilchrist.


# Dear Reader:

If you do not get to church regularly during the winter months, have OUR SUNDAY VISITOR sent direct to your home, for you will not want to miss a single number during 1920. You can get O. S. V. for a whole year for less money than the agent's commission on any other paper usually amounts to:

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As a Christmas present to our Divine Savior resolve to do something for the faith and for souls; for instance, see that a copy of O. S. V. will reach some fallen-away Catholic, that it will be sent to the public library, to the editors of newspapers, to school teachers and professional men.

For your non-Catholic friend order a copy of **"THE FAIREST ARGUMENT", or "GOD and MYSELF"; or the "CATHOLIC'S READY ANSWER", or "FATHER SMITH INSTRUCTS JACKSON", or "THE PATH WHICH LED TO THE CATHOLIC CHURCH."**

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**PERPETUAL CALENDAR DISCOVERED IN ITALY.**

"The Rev. Francesco Scatigna of Locorotondo, in the province of Bari, Italy, claims to have discovered a 'perpetual calendar,' which has baffled scientists for centuries. His calendar consists of two discs, one super-imposed upon the other." —Tribune (Chicago), Dec. 8, 1919.


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# Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Quesations should never be written on same sheet with subscriptions.

*Is there a St. Mildred? If so, kindly give a brief account of her life.*

On the 20th of February the Church observes the Feast of St. Mildred, an Abbess in a monastery in England. She was the daughter of Domneva who married Merwald, a son of King Penda. Her mother sent Mildred to the Abbey of Chelles in France, where she later embraced the religious life. When she returned to England she was appointed Abbess of Minstre by St. Theodorus, Archbishop of Canterbury. That she was well instructed in the duties of her state of life and that she well understood the principles of the religious life is attested to by her biography and by the fact that the Abbey over which she ruled was a model of religious life. She died of a painful illness, being afflicted with this malady for several years. She died in the odor of sanctity toward the close of the seventh century. In the year 1033 the remains of St. Mildred were removed to the Monastery of St. Austin at Canterbury. Two churches of London bear her name.

*Why is Christ called the Son of David? I know St. Joseph was of the House of David, but he is Christ's foster father.*

The Blessed Virgin Mary belonged to the Royal House, she and St. Joseph being related. The reason that the Evangelists in giving the genealogy of Christ in their Gospels, mention St. Joseph instead of the Blessed Virgin Mary is that they were observing the ancient eastern custom of giving the lineage of men and not of women. The Blessed Virgin Mary being a direct descendent from King David, Christ can properly be called "The Son of David."

*Enclosed find clipping which I found in a local paper, where a contributor states that the priests in the Catholic Church are members of the Masonic Order. Can this be true?*

Evidently your contributor must have been dreaming, for no Catholic may be a practical member of the Church and a member of the Masonic Order much less a priest exercise his priestly functions in the Catholic Church and claim membership in the Masons. This article is nothing but an untruthful statement like the many other attacks against the Catholic Church. The Church opposes all *oath bound* secret societies.

*When speaking with a friend of mine, a noted physician, about the uncertainty of man's tenure of life and how we should always be ready to answer the summons whenever it comes, he said: "The less a man thinks about these things, the better." I want to convince him to the contrary. What shall I say?*

Bring to his attention the fact that man is composed of body and soul and that while the body soon dissolves into dust the soul is immortal. If one does not think of spiritual things, he is allowing his mind to dwell upon things that are material. All material things must vanish, since the grave covers them all. You might remind him of the scene recorded in the Gospel which pictures Our Lord calling upon two sisters, Martha and Mary. Martha is pictured as the industrious, busy housewife, preparing things material for the comfort of her Guest, while Mary seats herself at the feet of Christ and gives herself up to contemplation. When Martha complained to Our Lord that Mary did not assist her in the serving, Our Lord said to her: "Martha, Martha, thou art careful and art troubled about many things: But one thing is necessary. Mary hath chosen the better part, which shall not be taken away from her" (St. Luke X, 41-42). Those are the words of Christ, the Infallible Truth, Who could not make a mistake nor willfully lead His children astray. It might be well to recall the life of St. Ignatius of Loyola, who gave the attention of his mind to worldly things, but when wounded, began the study of the Lives of the Saints and began to meditate upon the eternal truths. He is the author of many beautiful meditations, but none of these is more powerful or more spiritual than the meditation upon man's existence, where he draws the evident lesson of the necessity of serving God from the fact that we were created to know God, to love Him, and to serve Him. We cannot fulfill our duty towards God without thinking of the future life and we cannot think of the future life without thinking of death which closes this temporal span of years and opens the portals of eternity.

*Recently while discussing religion with a non-Catholic friend I was asked how many Cardinals there are in the United States. What are their names? Do they attend the Conclave at Rome when electing a new Pope? Also why has there never been an American Pope? How many Cardinals are there in the entire College of Cardinals?*

There are two living Cardinals in the United States today, Cardinal Gibbons, of Baltimore, and Cardinal O'Connell, of Boston. The late Cardinal Farley, of New York, died a few months ago. All the Cardinals throughout the world attend the Conclave at Rome, called for the election of a new Pope, unless they are prevented from doing so because of some serious reason. The majority of the Popes who have been elected are those who at one time or another were officially connected with some of the Congregations which handle the affairs of the Church and they would be in a far better position to understand the needs of the Church throughout the world than would a Cardinal from the United States, whose knowledge of Church affairs in other countries would be necessarily somewhat limited. We should remember that Catholicity is somewhat recent in the New World, for a hundred years ago there was only one Bishop in the United States, and all priests, bishops and Cardinals in this country are more taken up with the problems connected with missionary activities than in a country where Catholicity is not a matter of a hundred years but of thousands of years. The number of Cardinals is limited to seventy. Today there are a few vacancies.

*Was Thomas a Kempis, who wrote the Imitation of Christ divinely inspired as were the Prophets and Evangelists?*

The Church does not look upon his writings as inspired though his works are held in high esteem. They are rather the works of a man who became master of the religious life through self-denial and through a close application of the teachings of the Gospel in his everyday life.

*A. F. C.*—It cannot be done.

*Ludovicus*—Unless there is too great inconvenience.

*B. F. H.*—Such thoughts are not sinful and do not have such effect.


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# OUR SUNDAY VISITOR

Issued Weekly by
OUR SUNDAY VISITOR
Huntington, Indiana

REV. JOHN F. NOLL, LL.D., Editor
Rev. R. E. Kelly, Associate Editor

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HUNTINGTON, INDIANA. DECEMBER 21, 1919.


Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate. BENEDICT XV, Pope.

Apostolic Delegation, 1811 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

May Christ's Natal Day be replete with true joy and peace---for You.

## CHRISTMAS.

"The Word was made flesh, and dwelt amongst us, and we beheld His glory." This is why Christmas is kept with solemnity and joy. It commemorates the coming of Heaven's God to earth, when He assumed our manhood, with body and soul, into the unity of His Divine Person.

"Glory be to God in the highest." These words from the angels' canticle express the primary object of the Incarnation. The Almighty, Who can be adequately worshipped only by infinite homage, had, from the beginning of creation, never received honor higher than the finite and human, on earth. But when the Second Person of the Holy Trinity lay, enveloped in our humanity, in the manger of a stable, and offered Himself as a victim for mankind's guilt, the Deity received condign adoration and atonement.

"Peace on earth to men of good will." This was the inestimable boon which the Savior brought from Heaven to earth. True peace is peace with God and with one's conscience, and few people had ever experienced its delights; it results from the knowledge that one "has been made a child of God", that because of this relationship through union with God, one is an "heir of Heaven."

The event which we commemorate next Thursday is unfathomably significant whether we consider it in its relation to the Heavenly Father Who decreed and demanded it, or in its relation to God the Son, Who is its central Figure, or in its relation to ourselves who were to benefit by it.

Marvel we must at the Holy Trinity demanding that the Second Person of the Godhead leave the exalted place He had eternally occupied in Heaven, come down among us, His creatures, shoulder our guilt and expiate it by His suffering.

Marvel we must equally at the love which led the Eternal Son of God to execute so cheerfully the decree of the Holy Trinity; at the love which led Him to assume our humanity, and to die in such ignominy for us.

Marvel we must at the consequences of the Incarnation as they affect us. To be reinstated in God's favor, to be adopted as His children, to enjoy the privilege of being united with Him here by a personal union, and to be associated with Him hereafter in glory—what a transcendant honor!

The first manifestation of the Son of God on earth is sweet to contemplate; Jesus is so full of charms and the joy He brings our hearts is so great. But to Jesus Himself it is the beginning of thirty-three years of affliction, sufferings, sorrows. Every circumstance associated with His coming points to Him as a Victim—the open stable, the wintry blast, the desertion, the massacre of the innocents, the tears in His eyes. He is surely marked as a Savior, through sacrifice and suffering.

Even on the day of His Nativity, before the vision of Jesus is the infinite holiness and justice of God which must be vindicated; the sins of all men for which reparation must be made; His own greatness and innocence which appeal against His assumption of a Mediatorship.

The Son of God waited until the whole world was at peace before becoming Incarnate, because He was to come to bring peace, to reconcile earth with Heaven and man with God. Until the advent of the Savior there was no real peace in this world, and there can be no permanent peace now without Christ. This thought gave great concern to churchmen who saw the Peace Delegates from the various countries go to the council at Versailles without instructions to deliberate on a peace resting solely on justice and Christian principles. Early in the war, three powers of the earth did what David speaks of in his Second Psalm when he says: "The kings of the earth stood up and the princes met together against the Lord, and against His Christ."

This Second Psalm of David, which seems to have been written for this twentieth century, tells whom God wants to be king; "The Lord hath said to Me: Thou art My Son. This day have I begotten Thee. Ask of Me and I will give Thee the Gentiles for Thy inheritance and the utmost parts of the earth for Thy possession." Christ was to rule the people of this world Whom He purchased with His blood. His Church was to pass on the morality of the acts of kings and presidents, because nothing is just and right unless it conform with the stipulations of the Decalogue.

Society is as sorely in need of a Savior today as it was eighteen hundred years ago. The number of pagans in the world is twice as large as the number of professed followers of Jesus. Many of the laws, even of Christian nations, are in direct contradiction to those which Christ promulgated; one hundred and fifty millions of people who "have taken Jesus as their Savior", who would like to love Him, are really outside the fold of His Church; there exist several international organizations, which aim to take the life of Christianity, as did Herod the life of Jesus Himself.

Remember the early payment of your Renewal does not shorten your subscription, as the Renewal dates from the actual expiration of your previous subscription. If you cannot make it a Life Subscription ($10.00) make it three years ($2.00).

## Readers Speak to Readers

East St. Louis, Ill., Dec. 8, 1919.

Rev. and dear Father:

Please permit me space in your valuable paper, Our Sunday Visitor, to show others what your paper has done for a girl in a strange city.

When I finished one of our large academies in the West, I came to this city to keep house for four older brothers. My parents died when I was very young. Coming here I knew no one.

One Sunday afternoon in going to church, as I opened the door, a copy of Our Sunday Visitor blew from the stand and fell at my feet. I picked it up to replace it, when my eyes met with a sign, "Take One."

I read that copy and, when I finished, decided to write to the Editor of the Queen's Work, for I felt sure I had a vocation. He directed me to a priest, and through this priest I was received into the Young Ladies' Sodality where I made many friends.

Now I am to enter the convent soon and it was all through your dear little paper.

I remain,
A FRIEND OF THE BLESSED SACRAMENT.

Pittsburgh, Pa., Dec. 7, 1919.

Dear Father Noll:

More than a year ago the World War came to a close, but a big majority of the newspapers and the people in our country as well as in the countries of our Allies, still hold hatred against the inhabitants of Germany. Now, as long as this condition exists can we expect a real peace amongst the people of this earth? When we pray the Lord's Prayer and repeat the words asking God to "forgive us our trespasses as we forgive those who trespass against us," do we not lie to our Creator? Can we be Christians and down in our hearts hold out a hatred against our neighbor? I believe this is good food for thought.

Immediately after the armistice was signed I came in contact with many who said they never could forgive our enemy. An Englishman and a Belgian (who was in Belgium at the outbreak of the war) were very bitter and said it would be impossible to ever forgive them, and both of these men professed to be Christians. After putting the above questions to them they were changed men and never again spoke in un-Christian terms.

Very sincerely yours in Xto.,
J. JOS. GREFENSTETTE.

Topeka, Kans., Nov. 8, 1919.

My dear Father Noll:

Enclosed find check for $5.00, which please apply to Our Sunday Visitor fund. Your paper is doing a most excellent work. More copies should be placed in the hands of our Protestant friends, who in many instances are glad to be enlightened.

Sincerely,
W. C. McDONOUGH.

Detroit, Mich., Nov. 16, 1919.

Editor of Our Sunday Visitor:

I have read with interest the letters which have been written lately in your paper by Catholic High School girls. I am a convert who gained the gift of faith because I had the privilege of a Catholic High School education. I had to pay for my Catholicity by certain sacrifices which were, of course, nothing in comparison to the gift which I received. These Catholic girls very likely received their faith free as an inheritance, and they seem to value it as highly as a rich child values his daily meals. To them it is their right; they feel perfectly free to criticise it or to throw it away—they have never known starvation! Sometimes when I meet Catholics like these, knowing as I do the struggle of many non-Catholics—most I could say—for the slightest crumb of comfort in the thought of a hereafter, it seems to me as though I should like to grab their treasure away from them and give it to some one of my family who would value it so highly. I feel confident that my dear ones will get it anyway some day and of course I wouldn't really want these girls to lose their faith—but why can't they realize its value? Is it because they receive Holy Communion very seldom and because people without spiritual food cannot have spiritual strength?

It is to me as amazing and ghastly to hear them talking about leaving their Church for a Protestant one because of "church work" as it would be to see them leave their living mother for a dead body. Why can't they see it?

Sincerely yours,
M. R., A CONVERT.


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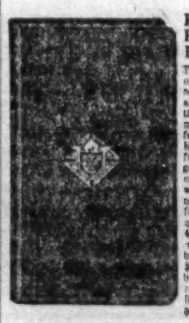
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